



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)

1. O, you the Prophet, *ettaq'e* (*let-reverentially guard [you^s] not to displease*) Allah and let-not [you^s] obey the unbelievers and the hypocrites; verily Allah [was] Omniscient *Hakeeman*¹ (*infinitebekmah*² Possessor).
2. And *ettabe'a* (*let-closely-follow [you^s]*) what (*is being/to be*) revealed³ to you^g from your^t Lord; verily Allah [was] by what you^z work (*is*) Proficient.
3. And let-trust [you^s] on Allah and sufficed by Allah Custodian.
4. Not made Allah for a man of twain hearts in his chest; and not made [He] yourⁿ wives, whom^v *todhaberoona*⁴ (*you^x say to them: you^y are on me like my mother's back*) of them^y yourⁿ mothers; and not made [He] yourⁿ *ad'eya*⁵ (*adopted-sons*) yourⁿ sons; *tha'lekum* (*collective afar that*)^x (*is*) yourⁿ say by yourⁿ mouths; and Allah says the right; and He divinely-guides the path.
5. Let-you^z call⁶ them for their fathers'; it^{x7} (*is*) *agsatto* (*more just*) *enda* (*by Rule of*) Allah; then *en(if)* not knew you^z their fathers, then (*they are*) yourⁿ brothers in the religion and agnates/allies⁸; and not on you^b a

يَأَيُّهَا النَّبِيُّ أَتْقِنَ اللَّهَ وَلَا تُطِعِ
الْكُفَّارَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ
كَارَ عَلَيْهِ حِكْمَةً
وَاتَّبَعَ مَا يُوحَى إِلَيْكَ مِنْ رَبِّكَ
إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفِيَ بِاللَّهِ
وَكِيلًا

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلِيلٍ
فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ
الَّتِي تُظَاهِرُونَ مِنْهُنَّ أَمْهَاتُكُمْ وَمَا
جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ
قُولُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ
الْحَقُّ وَهُوَ يَهْدِي السَّبِيلَ

أَذْعُوهُمْ لِأَبَاءِهِمْ هُوَ أَقْسَطُ عِنْدَ
اللَّهِ فَإِنَّ لَمْ تَعْلَمُوا إِبَاءَهُمْ
فَإِخْرُونَكُمْ فِي الدِّينِ وَمَوْلَيُكُمْ
وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا

¹ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" "الحكيما."

² See the Lexicon attached to this Translation for "bekma."

³ The word "أَوْحَى" in "يُوحِي" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الْوَحِي" is fire or king. See *اللسان*.

⁴ The word "todhaberoona" has several meanings. However, in this context it is associated with "الظهار," which was the pre-Islamic Arab way of divorcing their wives, by a person saying to his wife: "you are on me like my mother's back." That is because the "back" is considered as the place of "riding." When a man is having sexual relation with his wife, it is as if he is "riding over her." Thus, the "back" is a lofty metonymy (indirect declaration of intent) with respect to "having sexual intercourse." Hence, once a person expresses "الظهار" to his wife, then that means it is a full divorce. When Islam was established "الظهار" was prohibited. See *اللسان*.

⁵ The word "أَدْعِيَكُمْ" is the plural for "الْدَّاعِي," which is the person who is paternally related to a particular family by sheer claim while in fact he is not so with respect to that family.

⁶ The word "دَعَاهُمْ" in "أَدْعِيَهُمْ" has many meanings, among them: i.e. *called* cried (*loudered*) by him. See *الهادى*.

⁷ The pronoun "هُوَ" here refers to the "qestl" = "absolute justice." And the "qestl" in Arabic is masculine singular noun. So "هُوَ" in English however "it" is probably the best and closest approximation.

⁸ The word "مَوْلَيُكُمْ" is the plural of "مَوْلَى" which in turn has at least seven different meanings: (1) one's kin, (2) one's succorers, i.e. your allies, (3) one's guardian, (4) one becomes a Muslim "over your hand," i.e.

jonahon⁹ (*sin*) in what erred you^c by it^x [and] but what intended yourⁿ hearts; and [was] Allah *Ghafooran* (iterative Forgiver) *Raheeman* (iterative mercy Giver).

أَخْطَاطُمْ بِهِ وَلَيْكَنْ مَا تَعْمَدَتْ
قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

6. The Prophet (*is*) *awla* (*a fortiori-closer/worthier*) by the believers of their own selves^w and his wives (*are*) their mothers; and the *arba'me*¹⁰ (*maternal/paternal kins*) possessors, some (*are*) *awla* by some in Allah's Book, of the believers and the emigrants; except that you^z do to yourⁿ *aw'leya*¹¹ (*guardians/allies*) a *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); [was] *tha'leka* (*afar-that-it/*)^x (*is*) in the book indited-/inscribed.
7. And *edb* (*when/since*) We took from the prophets their *meethaqa*^{x12} (*ratified-covenant*)^x and from *Noohen* (*Noah*) and *Ebraheema* (*Abraham*) and *Mosa* (*Moses*) and *Isa* (*Jesus*) *Mariama's* (*Mary's*) son and We took from them *meethaqa*^x (*ratified-covenant*)^x *gha'leedhan* (*tough/-solemnly-binding*).
8. To ask [*He*] the *ssa'deqlina* (*always-truth-enforcers*) *a'n* (*regarding*) their truth; and [*He*] prepared for the unbelievers a torment painful.
9. O you who^r believed they^z let-remember you^z Allah's boon^{w13} on you^z *edb* (*when/since*) came^w (*to*) you^c soldiers, then We sent on them a wind^w and soldiers not saw them you^z; and [was] Allah by what you^z work *Basseeran* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).
10. *Edb* (*when/since*) they^z came (*to*) you^b from above you^b and from below [of] you^b and *edb* swerved the *abssar'o* (*insights/discriminations*) and reached the hearts the throats and presume you^z by Allah the presumptions.
11. Far-there¹⁴, (*had been*) tried the believers and (*had been*) quaked a severe quake.

الَّذِي أُولَئِي بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزَوَّجُهُمْ أَمْهَاتِهِمْ وَأُولَئِنَا الْأَرْحَامُ بِعَضْهُمْ أُولَئِنَا بِعَضُّهُ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمَهْجُورِينَ لَا إِنْ تَفْعَلُوا إِلَى أُولَيَّا إِلَيْكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّنَ مِثْقَلَهُمْ وَمِنْكَ وَمِنْ نُوحَ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنَ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِثْقَلًا غَلِيلًا

لَيُسْعَلَ الْصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعْدَدْنَا لِلْكُفَّارِ عَذَابًا أَلِيمًا

يَأَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودًا فَأَرْسَلْنَا عَلَيْهِمْ رَحْمًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

إِذْ جَاءَكُمْ مِنْكُمْ وَإِذْ رَاغَتِ الْأَبْصَرُ أَسْفَلَ مِنْكُمْ وَإِذْ لَمْ يَرَوْهَا وَلَغَتِ الْقُلُوبُ الْحَنَاجِرُ وَتَطَبَّنُوا بِاللَّهِ الظُّنُونُ

هُنَالِكَ أَبْتَلَى الْمُؤْمِنُونَ وَزَلَّلُوا زَلَّالًا شَدِيدًا

through you, (5) the emancipator of a slave, (6) the emancipated person, and (7) the *infinitive noun* of "guardian," i.e. infinite guardianship. See *اللسان*.

⁹ See the *Lexicon* attached to this *Translation* for the meaning of the word "جناح" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جناح" = no sin.

¹⁰ The word "أَرْحَامُكُمْ" rooted in "رحم" from "الرحمة" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رحم" = "womb." Thus, one's relatives from the mother's side are "أَرْحَامٌ" as they related through the same womb. See in "اللسان" the "relatives" from the father's side are also "أَرْحَامٌ," I believe because all are rooted in "الرحمة," hence all maternal/paternal kins are "أَرْحَامٌ."

¹¹ The word "أَلِياءٌ" could also mean: friends, protectors.

¹² The words: "بيثاق" = "ratified covenant" and "عهد" = covenant.

¹³ See the *Lexicon* attached to this *Translation* for the word "نعمه" the next best approximation in English for "نعمه" is "boon." in fact there is no English equivalent *per se* for "نعمه" as "نعمه" means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

¹⁴ In Arabic the demonstrative noun: "هنا لك" "هنا" and "هناك" "هنا" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)." For the "بعد" = "far," i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: *here* and *there*.

12. And *edh* (*when/while*) say the hypocrites and who^r in their hearts (*is*) an illness¹⁵: not promised us Allah and His Messenger except beguilement.

وَإِذْ يَقُولُ الْمُنْتَفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٦﴾

13. And *edh* (*when/ since*) said-she^y *ta'efa'ton*^w (*a: group/faction-/ party*)^w of them: O, *Yathrib's* folks^w, not a stead for you^b so let-return you^z; and *yasta'atheno* (*seeks permission*) (*of*) the Prophet a team of them, saying verily our houses^w (*are*) *aw'ra'ton*^{w¹⁶} (*exposé^w / vulnerable^w / having crevices*); and not it^w (*were*) *aw'ra'ten*^w (= *aw'ra'ton*^w); en (*not*) want they^z except fleetingly.

وَإِذْ قَالَ طَائِفَةٌ مِنْهُمْ يَأْهَلُ يَثْرَبَ لَا مُقَامَ لِكُمْ فَارْجِعُوهُ وَيَسْتَعْذِنُ فِرَقٌ مِنْهُمْ أَنَّهُ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِدُونَ إِلَّا فَرَارًا ﴿١٧﴾

14. And had [*it*^w] (*been*) entered-she^y on them from its^w flanks^{w¹⁷} afterwards they^z (*had been*) asked the *fetnata*^{w¹⁸} (*essay/test*) surely *atawha* (*they^z would have made it come-to-pass if^w*); and not assuredly waited by it^w except a: few/ little.

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا أَفْتَنَةً لَأَتَوْهَا وَمَا تَلْبَسُوا بِهَا إِلَّا يَسِيرًا ﴿١٨﴾

15. And *laqad* (*verily, already and affirmatively*) were they^z covenanted Allah of before, not *youwallona* (*divert they^z*) the *adba'ra* (*rears*); and [was] Allah's covenant *masoolan* (*its undertakers are to be questioned about it*).

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلِ لَا يُؤْلُوتَ الْأَدْبَرَ وَكَانَ عَاهَدُ اللَّهَ مَسْعُولاً ﴿١٩﴾

16. Let-say [*you^s*]: never benefits you^b the fleeing, *en* (*if*) you^c flee from the death or the killing; and thus not *tomatta'ao* (*relish the transitorily worldly delights you^z*) except a little.

قُلْ لَنْ يَنْفَعُكُمُ الْفَرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا ﴿٢٠﴾

17. Let-say [*you^s*]: who^a *tha'*¹⁹ (*near he-one/that*) who^x [*he*] safeguards you^b from Allah, *en* (*if*) [*He*] wanted by you^b an ill or [*He*] wanted by you^b a mercy^w; and not find they^z for them of lesser than/without Allah a *wa'leyan* (*guardian/ally*) and nor *na'sseran* (*iterative succorer*).

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنْ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا تَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿٢١﴾

18. *Qad*²⁰ (*iteratively and affirmatively*) knows Allah the retarders of you^b and the sayers for their brothers: *halomma* (*come-hither*) to us; and not *ya'atona^x* (*they^z come forward to participate*)^x (*in*) the *ba'sa* (*warfare*) except a few.

* قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَابِلِينَ لِأَخْوَانِهِمْ هُلُمْ إِلَيْنَا وَلَا يَأْتُونَ أَبَاسَ إِلَّا قَلِيلًا ﴿٢٢﴾

¹⁵ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

¹⁶ The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure. See *التاج*.

¹⁷ That is the “side” of their city.

¹⁸ The “test” here could mean: (1) *fetna* *unbelief, renouncing their Islam and fighting the Muslims*, or (2) *fight for tribalism*. See *القرطبي*.

¹⁹ The particle “هذا” has many meanings, of relevance here is = “اسم الإشارة” = the demonstrative pronoun for *near, singular, masculine, animate or inanimate*. It is subject to be affixed to other letters which really designate exactly its implication. For example when “هذا” is prefixed to it, it becomes “هذا” = “this.”

²⁰ The particle “*Qad*” preceding a future tense means “لتوكيد و التكثير” = “iteratively and affirmatively.” See *المغنى*.

19. *Ashehhatan*^{w21} ([they] are stingers/stinters to do what is dutiful)^w on you^b; then if came the fear²², you^g saw them looking to you^g their eyes^w rolling like whom^p [he] (is being) overlaid²³ on him from death; then if went the fear they^z scathe you^b by sharp tongues^w; *ashehhatan*^w on the *khayre*(desirables/goodness/possession); those they^z believed not; so thwarted Allah their works; and *tha'leka*(afar-that-it/)^x [was] on Allah easy.

20. Reckon they^z the parties not gone; and *en* (*if*) the parties *ya'atee*(come back/return), long they^z if that only they (were) desert-wanderers/desert-dwellers²⁴ in the *Aarab* (*Bedouins*), inquiring *a'n* (regarding) yourⁿ *anba'e*²⁵ (significant-and-availing-news); and had they^z been in you^b not fought they^z except a few/a little²⁶.

21. *Laqad* (verily, already and affirmatively) [was] for you^b in Allah's Messenger an *uswaton* (*solace*)^{w27} *hasanaton*^w (*meritorious-deed*)^w for whomever [he] [was] hoping/-fearing²⁸ Allah and The Day The Last; and [he] remembered Allah multitudinously.

22. And *lamma* (when/in as much) saw the believers the parties, they^z said: this (*is*) what promised us Allah and His Messenger; and *ssadaqa* (*always enforced the truth*) Allah and His Messenger; and not augmented them except a belief and a submission.

23. Of the believers (are) men *ssa'daqo*²⁹ (they^z always enforced the truth) what covenanted they^z Allah on it^x; so of them who^p [he] consummated his *nabba*³⁰ (*life-term*) and of them who^p [he] waits; and not they^z substituted surely a substitution³¹.

24. To requite Allah the *ssa'deqena* (*always-truth-enforcers*) by their truth; and [*to*] torments [He] the hypocrites, *en* (*if*) [He] wills or relents [He] on them; verily Allah [was] *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative*

أشْحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفَ
رَأَيْتُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنْ
الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ
سَلَقُوكُمْ بِالسَّنَةِ حَدَادَ أَشْحَّةَ
عَلَى الْحَيْرِ أَوْلَئِكَ لَمْ يُؤْمِنُوا
فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ
عَلَى اللَّهِ يَسِيرًا

سَخْسَبُونَ الْأَحْرَابَ لَمْ يَذْهَبُوا
وَإِنْ يَأْتِ الْأَحْرَابُ يَوْمًا لَوْ أَنَّهُمْ
بَادُورُونَ فِي الْأَعْرَابِ يَسْعَلُونَ
عَنْ أَنْبَإِكُمْ وَلَوْ كَانُوا فِي كُمْ
مَا قَنَطُلُوا إِلَّا قَلِيلًا

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَةٌ
حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرِ وَذَكَرَ اللَّهُ كَثِيرًا

وَلَمَّا رَأَهَا الْمُؤْمِنُونَ الْأَحْرَابَ
قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ
وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادُهُمْ
إِلَّا إِيمَانًا وَتَسْلِيمًا

مِنَ الْمُؤْمِنِينَ رَجُلٌ صَدَقَ مَا
عَاهَدُوا اللَّهُ عَلَيْهِ فَمِنْهُمْ مَنْ
قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا
بَدَلُوا تَبْدِيلًا

لِيَجْزِيَ اللَّهُ الْصَّدِيقِينَ
بِصَدَقَهُمْ وَيُعَذِّبَ الْمُنَافِقِينَ
إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ

²¹ The word “*Ashehhatan*” = “أشْحَّة” from “الشَّح” “الشَّح” which is *different* from “البخل” as the “شح” is *being frugal, stingy, very sparing to do what is dutiful to be given/done in any situation*. Whereas “البخل” is *behaving frugally in giving monetary aid*.

²² Some Arabic linguists said that: “القتل” = “الخوف” = “القتل” as in the intense fight. See *تاج العروس* and *اللسان*.

²³ The word “يُغْشَى” has several meanings, among them: (1) *being overlaid* and (2) *overcome by fainting*. In this great *Ayah* both meaning could apply. And when death overlays anyone surely they faint.

²⁴ The word “بادون” could be (1) *plural* for “باد”, i.e. *desert-wanderers*; or (2) *desert-dwellers*. See *اللسان*.

²⁵ See the Lexicon attached to this Translation for “*naba'a*.”

²⁶ That is they would have fought *half-heartedly* (littlest) or *symbolic fight only*, *stoning and arrow-throwing*.

²⁷ The word “أَسْوَةً” = “solace” i.e. in *grief and patience*, a feminine gender.

²⁸ That is fearing, His punishment and earnestly seeking His forgiveness and mercy.

²⁹ That is *vis-à-vis* what they covenanted Allah.

³⁰ The word “حب” has *many* meanings, among them: “*life-term in*, i.e. *length of time for the person in reference*.”

³¹ The word “تبديلاً” is an *infinite noun construct*, meaning *any, surely, definitively*. Hence, *surely* is *prefixed*.

mercy Giver).

25. And *radda* (*forthwith-returned*) Allah whom^r unbelievers they^z by their exasperation, they^z attained not *khayran* (*desirables/worthiness/goodness/possessions*); and sufficed Allah the believers the fight; and [was] Allah Strong, Mighty.

26. And descended [He] whom^r they^z backed them of the book's folk^w from their *ssayassey* (*strongholds/fortresses*) and cast [He] in their hearts the dread; a team you^z kill and a team you^z captivate.

27. And [He] bequeathed you^b their land^w and their homes^w and their possessions and a land^w not you^z stepped it^w (*i.e. earlier*); and [was] Allah over everything Omnipotent.

28. O, you the Prophet let-say [*yous*] to your^t spouses: *en(if) were-you^{y m32} wanting-she^{y m} the life^w (of) the world^w and its^w adornment,*^w then let-come-you^{y m} *omatteao* ([I] *let-you^{y m} relish the transitory worldly delights*) and [I] release you^{y m} a beautiful release.

29. And *en(if) were-she^{y m} wanting-she^{y m}* Allah and His messenger and the home^w (*of*) the Hereafter^w then verily Allah prepared for the benefactor-she^y of you^{y m} a great remuneration.

30. O, the Prophet's women/wives: whoever *yaátee* (*commits/comes*) of you^{y m} by a profanity^{w33} evident^{w34} (*to be*) doubled for her the torment twain double; and [was] *tha'leka* (*afar-that-it/*)^x on Allah easy.

31. And whoevery *aghnuf* (*devotedly obeys/submits*)^x of you^{y m} for Allah and His Messenger and works-she^y righteously, We accord her, her remuneration twice and We prepared for her a *rez'qan* (*provision/victuals for sustenance*)^x *ka'reeman*³⁵ (*bounteous, ennobling, and of multiple uses*).

32. O, the Prophet's women/wives you^{y m} (*are*) not like an *ahaden*³⁶ (*any-one*) of the women, *en(if) ettaqayttonna* (*you^{y m}*)

كَانَ غَفُورًا رَّحِيمًا

وَرَدَ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنْالُوا خَيْرًا وَكَفَ اللَّهُ الْمُؤْمِنِينَ
الْقِتَالُ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

وَأَنْزَلَ اللَّذِينَ ظَاهِرُوهُمْ مِنْ أَهْلِ الْكِتَبِ مِنْ صَيَاصِيهِمْ وَقَدْ فَقْلُوهُمُ الْرَّاعِبُ فَرِيقًا تَقْتَلُونَ وَتَأْسِرُونَ فَرِيقًا

وَأَوْرَنُوكُمْ أَرْضَهُمْ وَدِيرَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطْعُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا

يَأَيُّهَا النَّبِيُّ قُلْ لَا زَوْجِكَ إِنْ كُنْتُنْ تُرْدَنَ الْحَيَاةَ الدُّنْيَا وَزَيْنَهَا فَتَعَالَيْنَ أَمْتَعْكُنْ وَأَسْرَحُكُنْ سَرَاحًا جَيْلًا

وَإِنْ كُنْتُنْ تُرْدَنَ اللَّهُ وَرَسُولُهُ وَالْأَدَارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعْدَ لِلْمُحْسِنَاتِ مِنْ كُنْ أَجْرًا عَظِيمًا

يَنِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنْ بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَّفُ لَهَا الْعَذَابُ ضَعَفَيْنَ وَكَانَ ذَلِكَ عَلَى اللهِ يَسِيرًا

* وَمَنْ يَقْنُتْ مِنْكُنْ لَهُ وَرَسُولُهُ وَتَعْمَلْ صَلِحًا نُؤْتَهَا أَجْرَهَا مَرْتَيْنَ وَأَعْتَدَنَا هَا رِزْقًا كَرِيمًا

يَنِسَاءَ النَّبِيِّ لَسْتُنَ كَأَحَدٍ مِنْ

³² The “ت” in “يَنْتَشَنْ” is “اسْمَ كَانْ,” hence it’s to be *shown*, as it’s *not* as a hidden pronoun, as might be thought of by first glace. See *إعراب القرآن، محمود صافي*.

³³ The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah’s proscriptions. Some-times the word “فاحشة” or “الفاحشة” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

³⁴ The word “ظَاهِرَةٌ مُّبِينَةٌ” = “مُبِينَةٌ” = “evident” = “obvious, apparent.” For *اللسان* “مُبِينَةٌ” see.

³⁵ The word “kareem” = “كَرِيم” is a *subjective, singular, masculine noun*. It has *no exact English equivalent*, as explained in length in footnote 27 of the *Introduction*. Summarily it means *bounteous and of multiple uses*.

³⁶ See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ.”

reverentially guarded not to displease Allah) then let-soften^{ym37} not [you^{ym}] by the say, then covets who^x [he] (has) in his heart an illness³⁸; and let-say^{ym} [you^{ym}] a say ma'aroofan (popularly acceptable and not Sharey'ah disapproved maxim).

33. And qarna (let-repose-coolly) [you^{ym}] in your^m houses^w and let-not tabarrojna³⁹ (flaunt-embellishment) tabarro-ja (off) the jabeleyyate^{w40} (acting ignorantly or incorrectly/- or by rule of pre-Islamic era)^w the first^w; and a'qemna⁴¹ (let-you^{ym} up/sustain^y the prescribed obligations of) the Prayer^w and aa'teyna (let-accord you^{ym}) the Zakata^{w42} (prescribed percentage of personal possessions)^w and let-obey^{ym} [you^{ym}] Allah and His Messenger; verily only wants Allah to undo a'n (off) you^b the rejsa^x (filth-/ anathema)^x, O the House's folk^w, and to purge you^b tatt'heran (absolute-/utter-purging).

34. And let-remember you^{ym} what (is being/to be) recited in your^{ym} houses^w of Allah's Aya'tew (Qur'anic statements) and the hekma'tey^{w43} (wisdom)⁴⁴; verily Allah [was] Lateefan⁴⁵ (fine/subtle/gentle/and protector) Proficient.

35. Verily the he-Muslims and the she-Muslims and the he-believers and the she-believers and the qa'neteena (he: devotedly obeyers/submitters) and the qa'nete'a'te (she: devotedly-obeyers/submitters) and the ssa'deqeena (he-they always truth enforcers) and the ssa'deqa'te (she-they-always-truth-enforcers) and the ssa'bereena (they who endure patience) and the ssa'bera'te (she-they who endure patience), and the kha'she'en⁴⁶ (who: totally subdued their body, sight and sound, bow in the Prayer)

النَّسَاءُ إِنْ أَتَقْيَنَ فَلَا تَخْضُعْنَ
بِالْقَوْلِ فَيَطْمَعُ الَّذِي فِي قُلُوبِهِ
مَرَضٌ وَقَلَنْ قَوْلًا مَعْرُوفًا

وَقَرَنْ فِي بُيُوتِكُنْ وَلَا تَبَرِّجْ
تَبَرِّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقْمَنْ
الصَّلَاةَ وَأَتَيْتَ الْزَكَوَةَ
وَأَطْعَنْ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ
اللَّهُ لِيُذَهِّبَ عَنْكُمُ الْرَجْسَ
أَهْلَ الْبَيْتِ وَيُطَهِّرُكُمْ تَطْهِيرًا

وَأَذْكُرْنَ مَا يُتَلَى فِي
بُيُوتِكُنْ مِنْ ءَايَاتِ اللَّهِ
وَالْحَكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا
خَبِيرًا

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّدِيقِينَ
وَالصَّدِيقَاتِ وَالصَّابِرِينَ
وَالصَّابِرَاتِ وَالْخَشِعِينَ
وَالْحَشِيدِتِ وَالْمُتَصَدِّقِينَ

³⁷ The word “خضع” in “تخضعن” denotes many meanings, such as “succumb” or “soften,” relevant in a context such as here is “soften.”

³⁸ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

³⁹ The word “تبرج” means displayed the beauty of the face after beautifying it. Or displaying the physical features that attract attention. See التاج

⁴⁰ The word “جاهيلية” = “جاهيلية” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did something not correct. So the “jabileyyate” is acting ignorantly or incorrectly, or by rule of pre-Islamic era.

⁴¹ That is you^{ym} up/sustain/maintain all the rituals necessary.

⁴² See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

⁴³ See the Lexicon attached to this Translation for “hekma.”

⁴⁴ Ibid.

⁴⁵ The word “لطيف” = “رفق” = “طيفاً” in concrete (material) terms it means: fine and in abstract terms, it means: subtle or gentle or both. See البصائر “طيفاً” ascribed to Allah, becomes one Allah's most beautiful attributive names, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

⁴⁶ The word “خاشعين” = khashe'en, is plural, masculine, subjective noun, with no English equivalent available for it per se. The word “خشوع” in “خاشعين” = khashe'en involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوع” denotes submission or subduing of sight and sound as well. So the “خاشعين” are those who had totally subdued their body, sight and sound. Also some time اللسان البصائر “الخاشعين” = they who bow in the Prayer. See and

and the *she-kha'she'ena* and the he-almsgivers and the she-almsgivers and the *ssa'emeena* (*he-they-fasting*) and the *ssa'ema'te* (*she-they-fasting*) and the he-keepers-up⁴⁷ (*of*) their *foroja* (*orifices/private-parts*) and the she-keepers-up (*of their foroja*) and the he-rememberers (*of*) Allah multitudinously and the she-rememberers (*of Allah multitudinously*), prepared Allah for them forgiveness^w and great remuneration.

36. And neither [was] for a he-believer and nor [*too for*] a she-believer, if judged Allah and His Messenger a matter, to be for them the [*choice-she*^y]⁴⁸ of their matter; and whoever disobeys Allah and His Messenger then *qad* (*already and affirmatively*) [*he*] strayed, a stray manifester.

37. And *edha* (*when/whereas*) [*you^s*] say to whom^r *an'ama*⁴⁹ (*graced bounteously and ennoblingly the most desirable and delighting boons of*) Allah on him and *an'ama* you^g on him: *etqaqe* (*let-reverentially guard* [*you^s*] *not to displease*) Allah; and [*you^s*] conceal in your^t self^w (*that*) which^a Allah (*is*) its^x discloser; and *takhsha* (*reverently-fear* [*you^s*]) the mankind and Allah (*is*) righter⁵⁰ to [*you^s*] *takhsha* Him; so *lamma* (*when/whence*) consummated *Zaydon* of her *wattaran*⁵¹ (*wishful-need*) We wedded you^g her, to not be on the believers a constraint⁵² in their *ad'eya*⁵³ (*adopted sons*) wives when they^z consummated of them^y a *wattaran*; and [was] Allah's command *mafoolan*⁵⁴ (*that which is inevitably done/fulfilled*).

38. Not [was] on the Prophet of a constraint⁵⁵ in what decreed Allah for him; Allah's dispensation^w in whom^r ceded they^z of before; and [was] Allah's command a fate *mugdooran* (*fated/already predeterminedly fated*).

وَالْمَتَصَدِّقَاتُ وَالصَّاهِمَاتُ
وَالصَّاهِمَاتُ وَالْحَفَظِينَ
فُرُوجُهُمْ وَالْحَفَظِينَ
وَالذَّاكِرِينَ اللَّهُ كَثِيرًا
وَالذَّاكِرَاتُ أَعَدَ اللَّهُ لَهُمْ مَغْفِرَةً
وَأَجْرًا عَظِيمًا

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا
قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ
لَهُمْ الْخَيْرَ مِنْ أَمْرِهِمْ وَمَنْ
يَعْصِي اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ
ضَلَالًا مُّبِينًا

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكَ عَلَيْكَ
زَوْجَكَ وَاتَّقِ اللَّهَ وَخَفْفِي فِي
نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَخَشِّنِي
النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشِيَهُ
فَلَمَّا قَضَى زَيْدٌ مِّنْهَا وَطَرَا
زَوْجَنَكَهَا لَكَ لَا يَكُونَ عَلَى
الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ
أَدْعِيَاهُمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرَا
وَكَانَ أَمْرَ اللَّهِ مَفْعُولاً

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ
فِيمَا فَرَضَ اللَّهُ لَهُ سُنْنَةُ اللَّهِ فِي
الَّذِينَ خَلَوْا مِنْ قَبْلٍ وَكَانَ أَمْرُ
اللَّهِ قَدْرًا مَقْدُورًا

⁴⁷ The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports).” (Emphasis is added).

⁴⁸ The word is “خيرة” translated as “choice-she,” feminized. Clearly “choice” in English is *neutral*, and in Arabic could be *masculine* or *feminine*, as such femininity is “مجازي” = *figurative*. However, the word “خيرة” is “ مصدر” = “infinitive noun,” used for strengthening the idea that a Muslim *must/should not choose* other than what Allah or His Messenger *chose for him/her..*

⁴⁹ See the Lexicon attached to this Translation for the word “نعم”.

⁵⁰ The word “righter” is a *comparative adjective* of “right,” see Merriam Webster’s Dictionary. And “أحق” = “righter” as an *adjective comparative*.

⁵¹ The word “وطر” means a wish concerning a need.

⁵² The word “حرج” = “أضيق الضيق” = “constricting” e.g.: if you were to get *two identical sheets of paper* and put them *congruently* against one another the *space between them* is called “حرج” = *constraint* that is there is *practically* nothing *narrower* than that *space between the two sheets of paper*. Also, “حرج” could mean “sin.”

⁵³ See footnote 4384 regarding *ad'eya=adopted-sons*.

⁵⁴ The word “mafoolan” = “مفوعلا,” is an *objective, singular masculine noun*, for which there is *no English equivalent*.

⁵⁵ See footnote 4432 above regarding “constraint.”

39. Who ^r communicate they ^z Allah's messages ^w and *yakhsha* (*they^z reverentially-fear*) Him and not *yakhsha* they ^z an *ahadan*⁵⁶ (*a lone/any-one*) except Allah, and sufficed by Allah *Haseeban* (*Meticulous Reckoner*).

الَّذِينَ يُبَلِّغُونَ رِسْلَتَ اللَّهِ
وَخَشُونَهُ وَلَا سَخَنُونَ أَحَدًا إِلَّا
الَّهُ وَكَفَى بِاللَّهِ حَسِيبًا

40. Not [was] Mohammad a father for an *ahaden* (*a lone/-any-one*) of yourⁿ men; [and,] but Allah's messenger and the prophets' seal/terminus⁵⁷; and [was] Allah by every-thing Omniscient.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ
رِّجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ
وَخَاتَمَ النَّبِيِّنَ وَكَانَ اللَّهُ بِكُلِّ
شَيْءٍ عَلَيْهِ

41. O you, who ^r they ^z believed: let-remember you ^z Allah a multitudinous remembrance.

يَأَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ
ذِكْرًا كَثِيرًا

42. And *sabbe'ho*⁵⁸ (*let-say* [you^f]: *subhana Allah*) (*to*) Him *bukratan*⁵⁹ (*early dawn*)^w and *asseylan*⁶⁰ (*late afternoon*).

وَسَيِّحُوهُ بُكْرَةً وَأَصِيلًا

43. He Who prays⁶¹ on you^b and His angels [*pray they^x on you^b too*], to exit you^b from the darknesses^w to the illumination^x; and [He] [was] by the believers, *Raheeman* (*multitudinous mercy Giver*).

هُوَ الَّذِي يُصَلِّ عَلَيْكُمْ وَمَلَئِكَتُهُ
لِيُخْرِجُكُمْ مِّنَ الظُّلُمَتِ إِلَى النُّورِ
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

44. Their greeting^w day *yalqawnaho* (*they^z meet Him*) (*is*) peace; and [He] prepared for them a remuneration-*kareeman* (*bounteous, ennobling and of multiple uses/effects*).

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْهُمْ سَلَامٌ
وَأَعْدَدَ لَهُمْ أَجْرًا كَرِيمًا

45. O, you the Prophet, verily We sent you^g a witnesser-/testifier and a *mubashsheran*⁶² (*iterative teller of pleasant tiding*) and *na'theeran* (*iterative warner*).

يَأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا
وَمَبِيرًا وَنَذِيرًا

46. And inviter to Allah by His leave and a lamp illuminator.

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسَاجِداً
مُنِيرًا

47. And *bashshere*⁶³ (*let-tell pleasant tidings* [you^s]) the believers that surely for them from Allah a munificence big.

وَدَشِّرَ الْمُؤْمِنِينَ بِأَنَّهُمْ مِّنَ اللَّهِ
فَضْلًا كَبِيرًا

48. And let-not obey [you^s] the unbelievers and the hypocrites; and let-forsake [you^s] their annoyance and let-trust [you^s] on Allah; and sufficed by Allah a Custodian.

وَلَا تُطِعِ الْكُفَّارِ وَالْمُنَافِقِينَ
وَدَعْ أَذْلَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ
وَكَفَى بِاللَّهِ وَكِيلًا

⁵⁶ See the Lexicon attached to this Translation for "أَحَدٌ?"

⁵⁷ That is *hermetical closure* and *irrevocable terminus*, i.e. he is the *final* or *last/consummator* of the Prophets. This is what the Arabic tongue expression means, i.e. what the Arabs understand "خاتم النبین" = "the Prophets' seal/terminus" to mean. And one must remember that The Qur'an is: "Qur'an Arabic," per Ayah (Surah 12:2), and "while this (the diction of The Qur'an is) a tongue Arabic manifester." (s16:103). So to take the word "خاتم" by itself, to mean "ring" as some seem to do, could not be furthest from the truth and the right.

⁵⁸ The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

⁵⁹ The word "*bukratan*," literally means the time between *Fajr* (*early dawn*) Prayer and sunrise.

⁶⁰ The word "*aseyla*," literally means the time from *noon* to *sunset* or from *Asr* (*late afternoon*) Prayer to sunset.

⁶¹ Qur'an commentators say that *Allah's prayer* on the people means He *spread good remembrance* of you among His angels. Or prayer from Allah is His *mercy on and contentment towards* the Prophet. Prayer from the angels is invocation and seeking forgiveness for the Prophet.

⁶² See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubasheron* = بَشَّرَ يُبَشِّرَ أَمْبَشَرَ

⁶³ Ibid.

49. O you who^t believed they^z if married you^c the she-believers, afterwards divorced them^y you^c of before that *tamaso* (*you^z touch/come-on to/have sexual relation with*) them^y then not for you^b on them^y of an *eddaten*^{w64} (*the Share'yah prescribed waiting period for a woman before remarrying after being widowed or divorced*)^w that you^z count it^w (*as edda'ten*); so *mattey'ao*⁶⁵ (*let-you^z relish the transitory worldly delights*) them^y and let-release them^y you^z a beautiful release.

50. O, you the Prophet, verily We legitimated for you^g your^t *azwaj* (*spouses*) whom^v *aa'tayta* (*you^g accorded*) their^y remunerations and what possessed your^t right-hand^w of what Allah *afa'da*⁶⁶ (*entitled easy-booty*) on you;^g and your^t paternal uncle's daughters and your^t paternal aunt's daughter, and your^t maternal uncle's daughters and your^t maternal aunt's daughters who^v emigrated-they^{y m} with you^g; and a woman she-believer, *en* (*if*) granted-she^y her-self^w for the Prophet, *en* the Prophet wanted to *yastan'keha* (*accept-granting-of-marrying*) her purely for you^g of lesser than/without⁶⁷ the believers; *qad* (*already and affirmatively*) We knew what We decreed on them in their *azwaj* (*spouses*) and what possessed their *aymano* (*right-hands*)^w in-order not to be on you^g a constraint⁶⁸; and [was] Allah *Ghafooran* (*iterative Forgiver*), *Rabeeman* (*iterative mercy Giver*).

51. [You^s] defer whom^p [you^s] will of them^y and [you^s] lodge/retreat to you^g whom^p [you^s] will; and whom^p *ebtaghayta*⁶⁹ (*earnestly-quested you^g*) of whom^p isolated you^g then no sin⁷⁰(*is*) on you^g; *tha'leka(afar-that-it/)*^x(*is*) closer to *taqarra* (*cool^w eyes*)⁷¹ (*of*) their^y and not sadden-they^y and(*would*) delight-they^y by what *aa'tayta-hunna* (*you^g accorded them^y*) [all-them^y]; and [was] Allah Omnipotent Forbearer.

52. (*The Right*) not legitimates for you^g the women from

يَأَيُّهَا الَّذِينَ إِذَا نَكْحَثُ
الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ
قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ
عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَعْوَهُنَّ
وَسَرِحُوهُنَّ سَرَا حَاجَةً جَيْلاً

يَأَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ
أَزْوَاجَكَ الَّتِي أَتَيْتَ
أَجُورَهُنَّ وَمَا مَلَكْتَ يَمْيِنَكَ
مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتٍ
عَمَّكَ وَبَنَاتٍ عَمَّتِكَ وَبَنَاتٍ
خَالِكَ وَبَنَاتٍ خَلَيلِكَ الَّتِي
هَاجَرْنَ مَعَكَ وَأَمْرَأَ مُؤْمِنَةٍ إِنْ
وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ
النَّبِيُّ أَنْ يَسْتَكْحِمَهَا خَالِصَةً لَكَ
مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا
فَرَضَنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا
مَلَكَتْ أَيْمَنُهُمْ لَكِيْلَا يَكُونُ
عَلَيْكَ حَرْجٌ وَكَانَ اللَّهُ
غَفُورًا رَّحِيمًا

* تَرْجِيَ مَنْ تَشَاءُ مِنْهُنَّ وَتَعْوِيَ
إِلَيْكَ مَنْ تَشَاءُ وَمَنْ أَتَغْيَيْتَ
مِمَّنْ عَزَّلَتْ فَلَا جُنَاحَ عَلَيْكَ
ذَلِكَ أَدْفَنَ أَنْ تَقْرَأَ أَعْيُنَهُنَّ وَلَا
تَحْزِنْ وَبِرَضِينَ بِمَا
أَتَيْتُهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا
فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا
حَلِيمًا

لَا سَحْلٌ لَكَ أَنِسَاءٌ مِنْ بَعْدِ وَلَا

⁶⁴ The word “*eddah*” means the *Share'yah* prescribed *waiting period* of a given number of days or months for a woman before she can remarry after being widowed or divorced.

⁶⁵ The word “*mattey'oohunna*” means give the divorcee what will delight them of an offer or wealth, depending upon how well off or poor the man is.

⁶⁶ The word “*أَفَاءَ*” means “*entitled easy-booty*,” i.e. He drove your way booty free of hardship. See الراغب.

⁶⁷ The expression “*من دون*” means “*from lesser than*” or “*from without*.”

⁶⁸ See footnote 4432 above regarding *constraint*.

⁶⁹ The word “*طلب حبّتها*” = “*أبْتَغَى*” meaning: *earnestly quested*.

⁷⁰ See the Lexicon attached to this Translation for the meaning of the word “*جناح*” *figuratively taken to symbolize the sin*. So, no “*جناح*” = no sin.

⁷¹ The Qur'anic statement “*تَقْرَأُ أَعْيُنَهُنَّ*” is rather lofty and elegant Arabic tongue expression, meaning the eyes' tears have “cooled,” and ceased to flow and became quiet and still, rejoicing for what it saw. In other word: the one with such eyes became rather happy and pleased.

after; and neither that [you^s] substitute by them^y of wives and albeit charmed you^g their^y *husno*⁷² (*ultimately perfect beauty and adornment*) except what possessed your^t *yameno* (*right-hand*)^w; and [was] Allah over every-thing *Ra'qeeban* (*Watcher/Observer*).

أَنْ تَبَدِّلَ هُنَّ مِنْ أَرْوَاحٍ وَلَوْ
أَعْجَبَكُ حُسْنَهُنَّ إِلَّا مَا مَلَكَتْ
يَمِينُكُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ
رَقِيبًا

53. O, you who^r believed they^z let-not enter you^z the Prophet's houses, except that (*to be*) permitted for you^b to a *tta'aamen*^x (*wheat/edible/food-grains*)^x other than awaiting you^z its^x *ena* (*preparation/readiness*); [and,] but if (*to be/being*) invited you^c so let-enter you^z; then *edha* (*when*) *tta'ema* (*ingested*) you^c then let-disperse you^z and not *musta'anesa* (*sociability-seekers*) you^z for a *hadeethen* (*conversation among you^z/or possibly learning of a statement/action by the Prophet, SAW*); verily *tha'lekum* (*collective afar that*)^x [was] annoying the Prophet so *yasta'hey* (*[he] feels-discomfort*) from you^b; and Allah *yasta'hey* not from the right; and when you^c ask them^y *mata'an*⁷³ (*furnishing/chattel/things for utility*) then let-ask them^y you^z from beyond a *heja'ben* (*veil/shroud*); *tha'lekum*^x (*is*) *att'horo* (*more purging*) for yourⁿ hearts and their^y hearts^w; and not [was] for you^b to annoy Allah's Messenger and let-not marry you^z his wives from after him ever; verily *tha'lekum*^x [was] *enda* (*by munificence of/by Rule of*) Allah great.

54. *En(if)* you^z disclose/flash a thing or you^z conceal it^x then verily Allah [was] by every-thing Omniscient.

55. No *jonaha*⁷⁴ (*sin*) (*is*) on them^y: in their^y fathers and nor their^y sons and nor their^y brothers and nor their^y brothers' sons and nor their^y sisters' sons and nor their^y women and nor what possessed^w their^y *aymano* (*right-hands/slaves*)^w, and *ettaqeyna* (*[let-you^y] reverentially guard against the displeasure of*) Allah; verily Allah [was] over everything *sha'heedan* (*iterative witness*).

56. Verily Allah and His angels pray⁷⁵ they^z on the Prophet; O you who^r believed they^z let-pray you^z on him and *salleymo* (*let-say you^z:* “*peace be on him*” and *let-submit you^z to him*)⁷⁶ *tasleeman*⁷⁷ (*absolute submission*).

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا
تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ
يُؤْذَنَ لَكُمْ إِلَى طَعامٍ غَيْرَ
نَظَرِينَ إِنَّهُ وَلَكُنْ إِذَا دُعِيْتُمْ
فَادْخُلُوا إِلَيْهِ فَإِذَا طَعْمَتُمْ فَانْتَشِرُوا
وَلَا مُسْتَغْنِسِنَ حَدِيثٍ إِنْ
ذَلِكُمْ كَانَ يُؤْذِنِي النَّبِيِّ
فَيَسْتَحِيَ مِنْكُمْ وَاللَّهُ لَا
يَسْتَحِيٌ مِنَ الْحَقِّ وَإِذَا
سَأَلْتُمُوهُنَّ مُتَنَعِّمًا فَسَعَلُوهُنَّ
مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ
لِقُلُوبِكُمْ وَلِقُلُوبِهِنَّ وَمَا كَانَ
لَكُمْ أَنْ تُؤْذِنُوا رَسُولُ اللَّهِ
وَلَا أَنْ تَنْكِحُوا أَرْوَاجَهُمْ مِنْ
بَعْدِهِمْ أَبَدًا إِنَّ ذَلِكُمْ كَانَ
عِنْدَ اللَّهِ عَظِيمًا

إِنْ تَبْدِلُوا شَيْئًا أَوْ تَخْفُوهُ فَإِنَّ اللَّهَ
كَانَ بِكُلِّ شَيْءٍ عَلَيْهِما

لَا جِنَاحَ عَلَيْهِنَ فِي إِبَاهَنَ وَلَا
أَبْنَاهَنَ وَلَا إِخْوَاهَنَ وَلَا أَنْتَهَنَ
إِخْوَاهَنَ وَلَا أَبْنَاءَ أَخْوَاهَنَ وَلَا
نَسَاهَنَ وَلَا مَا مَلَكَتْ أَيْمَانُهَنَ
وَاتَّقِنَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَىٰ
كُلِّ شَيْءٍ شَهِيدًا

إِنَّ اللَّهَ وَمَلِكَتَهُ يُصَلِّونَ عَلَىٰ
النَّبِيِّ يَأَيُّهَا الَّذِينَ ءَامَنُوا صَلَوةً
عَلَيْهِ وَسَلَمُوا تَسْلِيمًا

⁷² Some linguists suggest that *الحسن* is for the face while *الجمال* is for the parts of the body and other things. See *الهادي*
⁷³ The word “*مِنَاع*” = “*mata'an*” has many meanings, among them: *furnishings, chattel, things for utility*. See the Lexicon attached to this Translation for more elaboration.

⁷⁴ See the Lexicon attached to this Translation for the meaning of the word “*جناح*” figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no “*جناح*” = no sin.

⁷⁵ Qur'an commentators say that Allah's *prayer* on the people means He *spread good remembrance* of you among His angels. Or prayer from Allah is His *mercy on and contentment towards* the Prophet. Prayer from the angels is invocation and seeking forgiveness for the Prophet.

⁷⁶ The word “*سلموا*” conveys double meanings: (1) you say: peace upon him; and (2) you submit to him. As the Ayah says: *سلموا تسليماً* و *ليس سلموا سلاماً*. Thus, “*التسليم*” is the *infinitive of submission, not السلام*.

57. Verily who^r annoy they^z Allah and His Messenger cursed them Allah in the world^w and the Hereafter^w; and [He] prepared for them a torment, humiliative.

إِنَّ الَّذِينَ يُؤْذِنُونَ اللَّهُ وَرَسُولُهُ لَعَنْهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعْدَ اللَّهُ عَذَابًا مُّهِينًا ﴿٧﴾

58. And who^r annoy they^z the he-believers and the she-believers by other than what *ektasaboa*⁷⁸ (*reciprocally earned they^z*) so *qad* (*already and affirmatively*) they^z encumbered a calumny and a sin manifester.

وَالَّذِينَ يُؤْذِنُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتُ بِغَيْرِ مَا أَكْتَسَبُوا فَقَدْ أَحْتَمَلُوا بَهْتَنًا وَإِثْمًا مُّبِينًا ﴿٨﴾

59. O, you the Prophet: let-say [*you^s*] for your^t wives and your^tdaughters and the believers' women (*to*) nigh^w they^z on them^y of *jalabeebehunna*⁸⁰ (*their^y body covers*); *tha'leka* (*afar-that-it/*)^x (*is*) nigher to (*be*) known-they^y so not (*to be*) annoyed they^y; and [was] Allah *Gha-fooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*).

يَأَيُّهَا النَّبِيُّ قُلْ لَا زَوْجَكَ وَنِسَاءُ الْمُؤْمِنِينَ يُدْنِيْنَ عَلَيْنَ مِنْ حَلَبِبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفَ فَلَا يُؤْذِنَ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٩﴾

60. *La'en* (*indeed if*) not desisted the hypocrites and who^r (*are*) in their hearts illness⁸¹ and the *murjeoona* (*agitators spreading fallacies and tumults in society*) in the city^w surely assuredly⁸² *nughrey* (*We allure/ incite*) you^g by them; afterwards they^z neighbor you^g not in it^w except a few/a little.

* لَئِنْ لَمْ يَنْتَهِ الْمُنَاهَقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرْضٌ وَالْمُرْجَفُونَ فِي الْمَدِينَةِ لَعَرِيَّنَكَ بِهِمْ شُرُّ لَا سَجَارِونَكَ فِيهَا إِلَّا قَلِيلًا مَلَعُونَ أَيْنَمَا ثُقُفُوا أَخْذُوا وَقُتِلُوا تَقْتِيلًا ﴿١٠﴾

61. *Malooneena*⁸³ (*they who are cursed*) wherever they^z (*are to be*) grabbed⁸⁴ taken they^z and *quttelo* (*iteratively had been killed they^z*) *taq'tellan* (*utter killing*)⁸⁵.

سُنَّةُ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلٍ وَلَنْ تَجِدَ لِسُنَّةَ اللَّهِ تَبَدِيلًا ﴿١١﴾

62. Allah's dispensation^w in whom^r ceded they^z of before and never [*you^s*] find for Allah's dispensation^w an substitution^x.

⁷⁷ The word “*تسلیماً*” is an *infinitive noun*, thus to be so denoted by: *absolute*.

⁷⁸ The word “*افتغل*، وَلِسْ فَاعِلُ أَوْ تَفَاعِلٌ = ”*اكتسبوا*“ rooted in “*افتغل*” hence “*افتغل*= ”*spurious-reciprocity*,” not a genuine mutuality, as by *doing* and *redoing* the *deed* repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the *doer* gets *accustomed* to the *deed*, making a consortium relation with the *deed* itself and giving rise to “*افتغل*= ”*spurious-reciprocity*.” Also, “*اكتسبت*” has *more letters-construct* implying *more positive or negative meaning*, in *this case a negative one*. Perhaps, and Allah knows best, that the “*اكتساب*” if it happens *once*, it is *pardonable* but *more* than that it may not be.

⁷⁹ The word “*يرخين أَوْ يُسْبِلُنَّ*” from “*يد نين*” = “*يد نين*” that is “*يُقرِّبُنَّ*” that is “*near, ease, let fall, relax, amply broad, let fall dawn*.” Qur'an commentators are *not* unanimous as to the *exact and specific meaning* of “*يد نين*” *per se*; but *linguistically* all agree that it means from “*قرب*” = “*عن*” They also agree that it means “*يرخين*.” But from here they all go on to say different things.

⁸⁰ The word “*jalabeeb*” is plural for a “*jelbab*” which is a *body cover* which is *larger* than a “*khemar*” = (*head-kerchief*) and *smaller* than a “*reda'd*” = a *large cover*. See *اللسان*.

⁸¹ The word “*illness*” disease of body or mind. That is in his “*heart*” a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

⁸² The “*ل*” in “*للغرينك*” is a *juratory* “*ل*” = “*القسم*” = “*التأكيد*” i.e. *affirmation, expressed by “assuredly”*.

⁸³ The word “*malooneen*” = *is masculine, plural objective noun*, “*they that are cursed*,” nor English equivalent.

⁸⁴ The word “*شقوا*” rooted in “*شق*” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharpvision by the seer, that is “*صادف*” “*ظفر به*” “*صادف*” respectively. See *البصائر* and *اللسان*.

I chose “*grabbed*” as it obviously *includes* “*met*” and “*sighted*” as you cannot grab without “*sighting*” and “*meeting*.”

⁸⁵ The word “*مفعول مطلق*” is “*مصدر*” = “*objective compliment*” = “*infinitive noun*,” i.e. *intensifying* the action of its verb, hence “*utter*” is prefixed for such an intensification of killing. See *اعراب القرآن*, *ل محمود صافي*.

63. Ask you^g the mankind *a'n*(regarding) The Hour^w; let-say [you^s]: verily only its^w knowledge (*is*) *enda* (by munificence of/ by Rule of) Allah; and what *yndrey*⁸⁶ (makes profoundly understand) you^g *la'alla* (craving currently unavailable deed that/ perhaps) The Hour^w [*she*] be^w nighly^x.

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ
إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ
لَعْلَ السَّاعَةَ تَكُونُ قَرِيبًا

إِنَّ اللَّهَ لَعَنِ الْكُفَّارِ وَأَعْدَهُمْ
سَعِيرًا

64. Verily Allah cursed the unbelievers and [He] prepared for them a *Sa'eran*^w (*intensely kindling Fire*)^w.

خَلِيلِينَ فِيهَا أَبَدًا لَا يَحْدُوْنَ
وَلِيًّا وَلَا نَصِيرًا

65. Immortals they^z (*are*) in it^w forever, not find they^z a *wa'leyan* (*guardian/ally*) and nor *na'sseran* (*iterative succorer*).

يَوْمَ تُقْلَبُ وُجُوهُهُمْ فِي النَّارِ
يَقُولُونَ يَلِيلْتَنَا أَطْعَنَا اللَّهُ وَأَطْعَنَا
الرَّسُولًا

66. Day *toqallabo* (*to be iteratively transposed*) their faces in The Fire^w they^z say: *yalaytana* (*O, for a longing that we*) obeyed we Allah and we obeyed the Messenger.

وَقَالُوا رَبِّنَا إِنَّا أَطْعَنَا سَادَتَنَا

وَكُبَرَاءَنَا فَأَضْلَلُونَا السَّبِيلَا

67. And they^z said: (*O,*) our Lord, verily we *a'ta'ana* (*we obeyed*) our masters and our bigs⁸⁷, so they^z misled us the path.

رَبِّنَا إِنَّهُمْ ضَعَفَيْنَ مُرَدِّيْنَ

الْعَذَابَ وَالْعَنْمَ لَعْنَاهُ كَبِيرًا

68. (*O,*) our Lord: *aa'tey* (*let-[You^s] accord*) them twain doubles of the torment and curse them a big curse.

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا

كَالَّذِينَ ؤَادُوا مُوسَى فِرَّأَهُ اللَّهُ مِمَّا

قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيْهَا

70 O you, who^r believed they^z: let-not be you^z like who^r annoyed they^z *Mosa* (*Moses*) then absolved him Allah of what they^z said; and [was] [he] *enda* (by munificence of/ by Rule of) Allah *wajeehan* (*notable/prestigious*).

يَأَيُّهَا الَّذِينَ ءَامَنُوا أَنْقُوا اللَّهَ

وَقُولُوا قَوْلًا سَرِيدًا

71. [He] mends for you^b yourⁿ works and [He] forgives for you^b yourⁿ offenses; and whoever [he] obeys Allah and His Messenger then *qad* (*already and affirmatively*) [he] won a great win.

يُصْلِحُ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرُ لَكُمْ

ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ

فَقَدْ فَازَ فَوْزًا عَظِيمًا

72. Verily We *aradhna* (*We offered*) the *amanata*^w (*entrustment of Allah's Ordinance*)^w on the Heavens^w and the Earth^w and the mountains^x then *abayna*⁸⁸ (*they^y categorically-refused*) to bear^y it^w and disquieted^y [*they^y*] from it^w; and bore it^w the mankind; verily he [was] *dbalomon*⁸⁹ (*iterative injustice-doer*), *jaholan*⁹⁰ (*he who iteratively acts: ignorantly or incorrectly*).

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ

وَالْأَرْضِ وَالْجَيَالِ فَأَبَيْنَ أَنْ

تَحْمِلُنَا وَأَشْفَقْنَاهُمْ بِهَا وَحَمَلَهَا

الْإِنْسَنُ إِنَّهُ كَانَ ظَلَومًا جَهُولاً

73. To torment Allah the he-hypocrite and the she-hypocrites and the *mushrekeena* (*he-they who partner deities with Allah/he-polymaths*) and the *mushreka'te* (*she-they who partner deities with Allah/she-polymaths*) and relents Allah on the he-believers and the she-believers; and [was] Allah *Ghafooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*).

لَيَعْذِبَ اللَّهُ الْمُنْفِقِينَ

وَالْمُنَافِقَتِ وَالْمُشْرِكِينَ

وَالْمُشْرِكَتِ وَيَتُوبَ اللَّهُ عَلَى

الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ

غَفُورًا رَّحِيمًا

⁸⁶ The word “درایۃ” is from “درایۃ” which is far more reaching than the simple “knowledge,” as it extends to having deep understanding of the subject matter.

⁸⁷ The word “کبراعنا” means our *bigs*= individuals of outstanding importance or power, i.e. community-dignitaries.

⁸⁸ The word *abayna*=“ابین” means categorically (absolutely, without exception) refused, i.e. not just simply refused.

⁸⁹ See the Lexicon attached to this Translation for “ظلم”=“ظالم”; “كثير الظلم”=“أظلم”; “أظلم”=“wronger.”

⁹⁰ The word “جهولاً”=“jaholan” is rooted in “جهل” meaning: he who iteratively acts: ignorantly or incorrectly. +

